1: Lattimore H-4 (no date) 1950 AI 1 Sinkiang AI 1

There is a controversy concerning the origin of the *kariz* which has a bearing on the ancient routes by which knowledge of various kinds was transmitted through Inner Asia into China and from China. Huntington asserted that the *kariz* was introduced into Sinkiang from Iran or Transcaspia, about 1780. Pelliot and Stein held almost the same view. On the other hand the eminent Chinese historian Wang Kuo-wei believes that it was first brought to Sinkiang from China after the opening up of the Western Regions in the Han Dynasty. These references do not exhaust the problem, for the *kariz* principle was used by the Greeks on Samos, and by the Etruscans in Italy in the sixth century B.C. In Central Arabia it is known as *saqi*, and in Morocco as *foggara*. Subterranean irrigation canals were also built by the Incas in Peru.

Springs and subterranean flows are supplementary sources of water in some oases. About 50 per cent of the water for irrigation in Komul comes from springs, as against 25 per cent each from *kariz* and rivers. In Kulja and several other large oases springs are used to irrigate rice fields, which require a very steady flow of water. In the miniature oasis of Kumish, south of Toksun, a spring with a discharge of only three cubic meters a day is the sole source of water for the irrigation of about eight acres of land. Closely related to springs are the streams which disappear in boulder fans and emerge again later in or beyond an oasis. The flow of such streams, which are called *sai*, is apt to be fluctuating; but except where they have been tapped by *kariz*, they are an important source of water which has not been fully utilized.

"Tanks" — as they are called in India — or small pits are used for the storage of drinking water in the towns of some oases, but not as reservoirs for irrigation water except in the dying oasis of Maralbashi. Most of the river water is taken off by oases lying upstream from Maralbashi, forcing the cultivators to store water when they can get it and keep it until they need to use it. Unfortunately the main reservoir has now silted up, so that unless a new one is dug the oasis will sooner or later have to be abandoned.

SN 311 The newest development, found in the Northwest, especially in Sinkiang, is the partial industrialization of those areas which are the sources of coal, oil, gold, iron, alum, quartz, gypsum, nitrates, salt, and, as recently reported, uranium.

SN 563 The non-Chinese peoples of the Northwest are not only outnumbered b ut also outweighed in economic and political respects. For more than two thousand years, the Chinese have been ruling those areas (with short interruptions as far as Sinkiang and Chinghai are concerned), even though they never had more than a few garrisons stationed in frontier areas. Those garrisons made it possible for a thin stratum of Chinese officials to rule the areas on the top level. On the lower level, the indigenous peoples and tribes governed themselves - under the supervision of the Chinese viceroys or governors and their bureaucracy.

SN 175 642 197 631 The general policy of the Chinese government in Peking was to make use of the existing form of governmental institutions of frontier areas like Sinkiang, Chinghai, and Inner-Mongolia. In Sinkiang (prior to 1884 it was called "Hui-chiang," i.e., Muslimic Dominion), two types of local government had existed: the Muslimic type and the Mongolian type. The S [171] Northern and Northeastern part of Sinkiang, where the Mongols were the dominant inhabitants, had the same governmental institutions as Outer and Inner-Mongolia, namely, banners ruled by dzasaks, who were appointees of the Emperor in S N [668] [565] Peking. The Republic of China tacitly recognized their ranks and interfered very little with their functions. Only Communist China deprived the nomad aristocracy of their titles and rights.

175 631 795 649 657 The Muslimic communities were fuled by Bäks with various ranks: the Ak'im Bäk, "local governor"; the Ishkhan Bäk, "assistant governor"; the Shang Bäk, "collector of revenue"; the Qazi, "judge"; the Kukbashi or Mirabu Bäk, "superintendant of agriculture"; Yüzbashi, "hundred-men-leader"; Onbashi, "ten-men-leader"; etc. All the local Bäks were appointed by the emperor or later on by the president of the Republic upon the recommendation of the Imperial or Republican governor, although it must be stated that some governors of Sinkiang, Chin Shu-jen and Sheng Shih-ts'ai, ruled and governed the province without asking Peking for the consent of appointments.

SN 175 631 647 [202] 000 Besides the Chinese civil service there existed Chinese military staffs and detachments, centered in Ili, Urumchi, Kulja, Chuguchak, Kashghar, Sining, Su-chou, Lan-chou, etc. Relay stations provided communication between the government in Peking and the frontier areas. Maintaining the effectiveness of the means of communications was an important duty of Chinese officials. Only since 1930 have some automobile highways been built, and the Communist regime, in cooperation

1: Washington S-4 (no date) 1956 AF13 Northwest China AF13
Sinkiang AI1
Iran MA1
China AF1

WESTERN ASIA Present-day Iran, Afghanistan, Soviet Central Asia	NORTHWEST CHINA Sinkiang (Ili Region, Tarim Basin), Chinghai and northern Kansu	CHINA PROPER including Shensi and southern Kansu
1200 -		
1100 -		CHOU (Capital: Sian) 11th
1000 -		
900 -		
800 -	Jung, Ti, and Chiang	Invasion of Jung
Medes 708-550		
700 - Zoroaster-zoroastrianism		
600 -		
Rise of Persia 580		
500 - (Achaemenids)		Warring States
400 -		DIVISION
Conquests of Alexander 321-331	Huns (Hsiung-nu). Chinese settle in Kansu, Chinghai. Huns drive Yüeh-chih westward 165 B.C. Chang Ch'ien's Travels 138-126 Chinese advance into Turkestan 121-119 Take Tarim Basin, 104, 4 garrison cities; three campaigns against Lou-lun, 99-90; defeat of Wu-sun 72 B.C.	CH'IN (Capital: Sian) Great Wall linked
300 - Greek states in Bactria		
Parthia (Assakids)		HAN (capital: Sian) 206 B.C. - 220 A.D.
200 -		
Scythians (Sakas) 165		
100 -		
B.C. / A.D.	Chinese split Hun Confederacy -44 A.D. Revolt of Nomads, Kushan (Yüeh-chih) invade Turkestan 87	Wang Mang 9-23

SHJ 1175 1111 295 1511

1: Washington S-4 (no date) 1956 AF13 Northwest China AF13
Sinkiang AI1
Iran MA1
China AF1

100 -		
Pan ch'ao reaches Caspian Sea 92	Pan Ch'ao regains Turkestan 74-94; returns to China 102 Huns retake Turkestan 107-31. Invasion of Kushan 127	
200 -		
Sassanid Dynasty in Persia 226-651		THREE KINGDOMS (221-265) CHIN 265-419
300 - Mani; Manichaeism		Barbarian Invasions Foreign States in North China
	Hephthalites (White Huns), Juan-juan, Kao-chü (Tolös)	
400 - Wars with Rome	Appearance of Turks; Expansion	Minor Chinese state in South China
500-	Turks destroy Juan-juan and the Hephthalites 552 Division of Turks into East and West 582	DIVISION
554 -subjugate the Hephtalites in region of Oxus		
600 - Arabs invade Persia Expansion to Mediterranean; Last Sassanid King flees to China, 674	Travels of Hsuan-tsang Chinese defeat E. Turks 636; Tibetans 639; W. Turks 659; Chinese control of Turkestan Arabs and Tibetans effect junction 741	SUI (capital: Sian) 589-618 T'ANG (capital: Sian) 618-906 invasion of E. Turks 629 Rebellion of An-lu-shan 755
700- ARABS - Qutaiba conquers Central Asia 707-713	Expedition of Kao Hsien-chih over the Pamirs 747 Battle of Athlach 751, Chinese defeat. Uighur Empire on the Orkhon 744-82.	Uighurs sack Loyang 762 Tibetans sack Ch'ang-an 763
800-	Defeat of East Turks, 745 Tibetan Wars 763-821	Barbarian Invasions
	Kirghiz destroy Uighur Empire 840 Uighurs migrate to (1)Irtish (2)Urumchi-Turfan	FIVE DYNASTIES (North) and TEN STATES (South)
900-		
	Qarluks, Uighurs, Sha-t'o (Chöl) Turks	DIVISION

SHC 105 191 N25 1911

1: Washington S-4 (no date) 1956 AF13 Northwest China AF13
Sinkiang AI1
Iran MA1
China AF1

1000 -	Hsia	Liao(Khitan) Sung(Chinese) 960-1279
1100 -	Kara-Khitai	CHIN (Juchen)
1200 - Mongols destroy Khwarezmian	Mongols destroy Hsia & Kara-Khitai	Mongols destroy Chin 1233 Mongols destroy Sung 1279
1300-Mongol Il-Khans in Persia; Tamerlane 1369-1405	Chagatai and Usedei princes (Mongols)	YUAN dynasty 1260-1367 (Capital:Peking) MING dynasty 1368-1644 (capital:1. Nanking 2. Peking)0
1400 - Timurid Dynasty 1387-1449	Oirats (Mongols) -Esen, ca. 1450	Expulsion of Mongols Invasion at Oirats 1449
1500 - Safavid Dynasty in 1560-1736	Oirats (W. Mongols) Atan Khan ca. 1550	
1600- Abbas I ("the Great") 1587-1629	Oirat confederacy; Galdan invades Mongolia 1697; Tsewang Raptan 1697-1727	CH'ING dynasty 1644-1911
1700-	Conquest of Tibet 1717 Amursana 1755 Chinese dominate Turkestan, 1759 Return of the Turgots, 1770	
1800 - Kajar Dynasty in 1794-1925	Moslem Revolts, 1820-1878 Jehangir 1820-27; the 7 Khojas, 1848; Yakub Beg, 1865-78. Tso Tsung-t'ang reconquers the Northwest 1869-78. Sinkiang Province created 1884	Taiping Rebellion, 1851-64 Moslem Revolts in Shensi & Kansu, 1862-71; Ma Hua-lung, 1862-71; Pai Yen-hu, 1862-78
Anglo-Russian Rivalry		Revolution, 1911
1900 Revolution in Persia 1905	Yang Tseng-hsin governor 1912-1928 Dungan Revolt 1932-34 Sheng Shih-ts'ai 1932-44; Ili Revolt 1944-46 Sinkiang submits to Communists, 1949	REPUBLIC, 1912 Communists in Shensi, 1935 Communist Govt. in China, 1949

SHC 105 111 2 105 111

/Sedentary Moslems of Sinkiang/

permission of her husband. This is unheard of among orthodox Moslems. These few incidents are indicative of the general attitude in Sinkiang to women and the place they occupy in soci[illegible] and in their families.

The father-son relationship is very important, particularly when the son has not yet established a home for himself and is living at his father's house. The father initiates his son in a trade and provides a wife for him. In most cases the father provides his son with a strip of land or some property after he is married to start him in life. After his father's death, the son inherits his property, and his prestige and social status (if he has any). However, the relationships of father-son is not as seriously regarded as it is in China, where it carries such an immense value. The son does not always stay with his father. In some cases of divorce, it may be agreed that the mother will take care of the son, in which even the son is subject to his mother's influence. Otherwise, the mother-son relationship is not as important as that of the father-son. The mother's influence on her son's life is not as significant as it is on the daughter.

The father-daughter relationship is much looser. The father has much less contact with his daughter than with his son. He is mainly interested in marrying her off and making some profit out of the marriage deal. If he is an orthodox Moslem he may hardly see her at all, the custom being that men eat separately. The daughter leaves home at a very early age (twelve to fourteen)to get married, and if she is not divorced, her father is likely to see her very few times after she has left home.

The mother-daughter relationship is closer and warmer. Both stay home, and the mother's duty is to teach her daughter household duties and social manners. Mother and daughter are likely to maintain a fairly close relationship even after the daughter's marriage. In general, in cases of divorce, the father will keep the sons and the mother will keep the daughters, and the small children who are nursing. Exceptions do occur where the mother keeps all the children, or the father agrees to take care of a daughter. The arrangements depend on the agreement reached between the parents, and on their economic conditions.

Primarily as a result of the unstable family conditions, the relationship between brothers is the loosest of the family ties. In many cases brothers may not be full brothers, but may have a different mother or a different father. In the lower classes, brothers often go to seek fortune in a different town or a different section of town, and lose complete contact with each other. Fortune, wealth, and social status may also put gaps between brothers. They generally do not know each other very well and lose complete contact after their own marriages. Brother-sister relationships hardly ever attain a close association. The girls leave home at an

/Chinese Moslems (Dungans)/

000 Northerners are never without it.

S N 563 342 171

2. Patterns of living

a. Dwellings

Houses of the Chinese Moslems are similar to those of the Han Chinese in style and construction. Externally their mosques resemble Chinese temples. There is always Arabic writing carved in wood above the entrance of the mosque to mark its identity. But in Sinkiang the style of mosque architecture is not Chinese, and the buildings as a rule have minarets.

S N 563 342 35 [369] [531] S N [212]

Village life is very much like that of the Chinese. People live in mud huts with lattice woodwork, windows and simple furnishings. Well-to-do people in cities and towns, where they usually congregate in separate districts, live in Chinese style houses distinguished by the carvings on the windowframes, doorways and woodwork inside, which are of elaborate Arabic design quite different from Chinese wood carving. In both rich and poor homes the ancestral shrines and tablets are missing, and in their places are scrolls with Arabic writings or passages from the Koran. In the northern and western parts of this region the living quarters are simpler. There are colonies of flat-roofed mud houses built along the cliffs.

S N 563 262 184

b. Food

Food habits are similar to those of the Han Chinese, though Moslems do not eat pork and consider it unclean. Meat is a luxury for the poor. Mutton is preferred, though beef is also used. In the western part of the region the very poor use horse meat, though it is forbidden by their religion. Vegetables are a part of their daily diet. In the northwest part of Sinkiang, fruits such as apricots, plums, mulberries, melons and grapes are available, as well as smaller quantities of pomegranates, apples and pears.

S N 563 252

Mutton fat, butter and linseed oil are used for cooking. In eastern Sinkiang the style of cooking is influenced by the Persian, Chinese and Turkish styles. The Chinese Moslems abstain from wine, and are not much addicted to the smoking of opium. They do not like to eat with non-Moslems, especially the Han Chinese, because they consider pork eaters unclean. Strict followers of the religion even avoid eating utensils which have been used by others, and carry their own bread when they travel. No meat may be eaten unless the animal was killed according to prescribed religious ritual.

S N 563 291

The style of dress for both sexes is generally the same as that of the Chinese except for the headdress. The Dungan men can be recognized by their white skullcaps, embroidered with a faint design in colored thread, whereas the usual cap of the Turk or Kazakh is colorful and more richly embroidered. Some Dungans dress in gray and wear white or blue caps. For ceremonial occasions or worship, the Imams, Ahungs and Mullahs, who sit

/Chinese Moslems (Dungans)/

the other. Then he turns over any seven pages of the Koran, and from the seventh word of the seventh line of the seventh page, takes the name. When a male child reaches his seventh birthday he is circumcised and taught to worship.

c. Marriage

The marriage customs of the Chinese Moslems, with the exception of the wedding ceremony itself, are the same as those of the Chinese. The bridegroom is accompanied by his father to the bride's home, where the ceremony is performed. The Ahung reads from the Koran, in a manner similar to that of the Christian marriage service, then asks the couple whether they agree to the union.

In Koko Nor (Chinghai) the bride is customarily covered with a piece of red cloth after the ceremony, then lifted by her uncle or brother into the sedan chair and sent to the groom's home. Upon arriving there she is lifted out by her relatives. She wears a veil on the first day and hides in her chamber while relatives and guests sing, dance and feast in celebration. On the second day she receives guests, bowing to each one. Meanwhile the guests present their gifts and congratulations.

Exogamic marriage is permissable to the extent that a man may marry a Han Chinese woman, who is supposed by marriage to become a Moslem. Before such a marriage the girl must submit to elaborate purification ceremonies to cleanse her from the defilement of her own home. The Ahung officiates at the wedding and the Chinese custom of worshiping heaven and earth is not performed.

d. Funeral and burial

The funeral customs of the Chinese Moslems are more distinct from those of the Chinese. The dead body is washed ceremoniously by religious leaders from the mosque, who take the garments of the deceased for themselves. The body is then swathed in white bandages, each limb being bandaged separately. Correct performance of this rite is very important. Well-to-do people sprinkle incense on the cloth used for bandages. The wealthy also place large quantities of musk and camphor in the grave. The corpse is placed upon a board under which are the bands necessary for lowering it into the grave, then covered with a bottomless coffin for the trip to the cemetery. The coffin is never interred. The corpse is placed in the grave with head to the north, feet to the south and face toward Mecca.

When the deceased is a woman, only members of the family may look on when the coffin is removed, and only blood relatives, preferably sons, may descend into the grave to arrange the body.

There are elaborate instructions concerning death. Rituals include the recitation of prayers as death approaches, the

/The New Uighurs/

563 764 [793] come to have one last glimpse of the deceased. Tradition forbids a woman to look upon the face of a dead man, a tradition seldom observed now, but no man, not even the husband, may look at the face of a dead woman.

[184] Among the poor, funeral services take place on the second day in summer, the third in winter. The wealthy delay burial until the third or fourth day to allow time for the relatives to assemble.

No coffin is used. The body is carried in a felt, placed on a [793] [783] stretcher and covered with a white sheet. After a mullah reads a prayer of absolution, four men lift the stretcher and the mourners proceed to the graveyard. Relatives and friends walk in front of the stretcher, the Mullahs behind. Women accompany the procession for a short distance, but never to the grave.

[191] The rites of burial, the position in which the body is placed and the covering of the grave are similar to those of the Kirghiz. 563 764 782 After the mullahs have prayed over the covered grave, the mourners go to the house of a relative where all pray for the deceased. This ceremony is performed in another house because [784] no fire may be made nor food cooked for three days in a house in which death has occurred. The rich perform the post-interment prayers in a tent erected next to the grave, and mullahs [184] are engaged to read the Koran for a time varying, with the family's social and financial position, from seven to forty days.

563 765 Traditionally, close relatives of the deceased, both rich and poor, mourn for forty days after the funeral. They wear black or white robes with white sashes, and the sons of the deceased do not shave their heads.

[782] Three days after death, prayer is said in the home of the deceased. The same kind of prayer, for the redemption of the dead person's sins, is said on the twentieth day after death, and again on the fortieth. On the fortieth day after the death, a close friend of the deceased invites the sons to his home, removes their mourning robes and shaves their heads. The last prayer is offered on the first anniversary of the death.

f. Etiquette and manners

563 562 576 Among most of the New Uighurs who respect the Moslem tradition, it is the women who keep up the prescribed standard of etiquette. In the presence of guests, it is customary for the wife to rise when her husband enters the room, and go and sit near the threshold until the husband seats himself. Also, to hand him anything she must rise, and offer it with both hands. Women always wear some sort of headgear when they eat. This does not mean that the women of Sinkiang are treated as slaves by their husbands. In general they enjoy considerable independence compared with women in other Moslem countries.

563 576 Relations between the New Uighurs are characterized by

1: Washington S-4 (no date) 1956 AF13 Northwest China
Sinkiang AI1

/Western Mongols or Torguts/

563 As
177 their forefathers had much contact with the Russians and the Chinese, they are more or less influenced by the culture and civilization of both. The Chinese influence appears to be the strongest.

563 Largely nomads, the West Mongols live a life similar to that
233 of their nomad brothers of Inner Mongolia. Only as a last resort
[171] do they abandon tent life and take up agriculture.
[241]

The nobles who live in cities dwell in houses that are a combination of Tibetan and Occidental architectural style, flat-
563 roofed, whitewashed, and with walled-in courtyards. Like the
565 Chinese, they sleep on k'angs. One often finds Russian furniture
369 in the house, Chinese embroideries decorating the walls, and
342 red silk draperies with Mongolian mottoes.
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[352] The ordinary people wear long gowns of Chinese cut, but the
[353] customary Mongolian sash and equipment (see clothing section
563 of IMAR Handbook). A young man wears a long gown with a
291 sleeveless velvet waistcoat on top. Formerly, the officials
177 wore silk robes of Chinese cut, and the decorative cap of Imperial times with a peacock feather to signify the position of chieftainship. Nowadays they wear a Chinese style long gown with a sleeved jacket (ma-kua).

563 Food of the West Mongols is similar to that of other nomadic
264 peoples, but when the rich entertain, the cuisine is a combina-
556 tion of Mongolian, Chinese and Russian styles.
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1: Washington S-4 (no date) 1956 AF13 Northwest China AF13
Sinkiang AI1 ●

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214
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3. The Thirty Years of Chinese Communist Party - 2,800,000 copies.
4. The Pictoral Story of the Thirty Years of Chinese Communist Party - 2,500,000 copies.

He also revealed that since 1951 textbooks used in the junior middle schools all over the country have been unified. They were uniformly edited and printed by the state-owned People's Educational Publishing House, marked with uniform prices and uniformly distributed by the state-owned Hsin-hua Book Store. In other words, the profitable textbook business was taken out of the hands of the private publishers and monopolized by the state. Together with the already monopolized grade school textbook business, the total number increased from 153,849,314 copies in 1950 to 306,230,000 copies in 1952, an increase of 90% in two years. These figures did not include those of textbooks used outside the regular schools. In the second half of 1952 alone, the textbooks used by the winter schools and beginners blasses for adults sold 270,320,000 copies.

Besides books for peasants and workers and books for the youngsters, publications for the minority groups were especially emphasized. The New China News Agency reported that in 1951 176 titles of books (including textbooks) were printed in minority languages with a total of 2,200,000 copies; in 1952, the total increased to 376 titles and more than 4,300,000 copies. It is also reported that during the three years from 1950 to 1952 the Committee of the Nationality Affairs alone had published more than one million copies of books and periodicals translated into Mongolian, Tibetan, and Uighur.

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Up to the end of 1953, the Sinkiang People's Publishing House had published 189 titles of books with a total of 2,114,000 copies. Among these, 56 titles were translations of Mao Tse-tung's writings in Uighur and twelve titles were Mao's writings in Kazakh. In other words, more than one-third of these were Mao's pamphlets.

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The figures on books published in 1954 for the minority groups in Red China were given as follows:

Books Published in Minority Languages (including Mongolian, Tibetan, Uighur, and Kazakh)

	Titles	Copies
Local Publishing Houses	835	8,730,000
Nationality Publishing House in Peking	201	1,967,000
Total	1,036	10,697,000

This emphasis on the publishing of books in minority languages is further illustrated in the fact that during the eight months from January to August, 1955, Red China published 112 titles of books in Mongolian with a total of more than 432,200 copies.

To assure a wide circulation of books, the Ministry of Culture in Peking issued new regulations about the prices of books in

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March, 1955. Through these regulations, the prices of some books were lowered from 4% to 21%.

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The above reported figures are impressive. The narrow choice of titles, however, has given constant cause for complaint. Readers in Aksu, Sinkiang reflected, according to a Sinkiang jih-pao report of January 11, 1953: "Why do you people in the Hsin-Hua Book Store sell only this kind of book?" And the editorializing explanation: "...to spread Marxism-Leninism and the thoughts of Mao Tse-tung" will have hardly sounded convincing to the questioner. The China Youth Journal, 1955, No. 10, writes: "For a long time, young people have not found satisfaction in the published books. They are mentally half-starved. Some youths are so eager to read that they have fallen prey to feudal, superstitious, mysterious and sexy books."

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(656)

Similar complaints can be found in the press and the journals all over the country. Apparently, the policy of the Communists to swamp the "simple-minded" minority groups with Party doctrine did not pay off. Thus recourse was had to censorship. On July 20, 1955, the State Council promulgated the Temporary Regulations on Controlling the Book Renting Business, according to which the books which are lewd, supernatural and full of reactionary ideas are excluded from circulation.

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V. Radio

Radio broadcasting of the Chinese Communist Party had a humble start. On September 5, 1945, the Hsin-Hua Broadcasting Station in Yenan made its first official broadcast. It had a power of 300 watts only. When the Nationalists attacked, the station fled with the Party headquarters but never ceased to broadcast.

From September 5, 1945, to September 4, 1946, it broadcast for two hours a day. The programs included news, comments, introduction to the liberated areas, etc. From September 5, 1946, the time increased to two and a half hours daily. The program included speeches, and voices of the people. Later a broadcast to the Nationalist Army was added. Starting from September 5, 1947, the broadcast increased to three hours. News summaries were added, and later, programs in English.

In March, 1949, the station moved to Peking and took over the Nationalists' station there. On October 1, 1949, the name was changed into the Central People's Broadcasting Station. It became the leading broadcast center.

In April, 1950, the Communists began to establish monitoring stations throughout the country. The Central People's Broadcasting Station has since broadcast the main programs for the monitoring stations all over Red China, including the Northwest. In 1950, there was only one program lasting 7 1/2 hours per day. From 1954 on, it increased to two programs with a total broadcasting